
CALVINISM



Analyzed and Answered

Gene Taylor

Preface

The influence of John Calvin and the doctrines he formulated are found in nearly all of the Protestant denominations. They have also crept into the thoughts and teachings of those who claim to follow the New Testament pattern for work and worship.

Since Calvinism's influence is so widespread, it behooves every responsible person to see whether or not its teachings are in harmony with Scripture. All should be as those noble Bereans of Acts 17:11 who went to the Scriptures to see if the teachings of the apostle were in agreement with the message of Scripture before they accepted them.

The Curiosities of Calvinism

*“When you get religion; you don’t
want it*

*If you want it; you haven’t got it;
When you want it, you can’t get it;
If you get it, you can’t lose it
For if you lose it, you never had it.”*

*(Zachary - Smith Debate, title
page)*

Important Notice

Dear Reader, when reading this book, please repeat aloud the words below for the entire time:

**I love God. I love everyone. I hate
sin. I love reading doctrines.**

It will not significantly interfere with your concentration.

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Lesson 1: Introduction

Introduction

1. Calvinism is basic to nearly all the religious questions that the Christian will answer when talking to those who are in denominations because it permeates almost all denominations.

2. Whenever someone contends that faith is a gift from God, affirms that he has been saved by faith only, embraces false teachings about the direct operation of the Holy Spirit in the conviction and conversion of sinners or believes it is impossible for a child of God to sin and be eternally lost, he has fallen victim to the Calvinist system of doctrine.

III. The Basis of Calvinism

A. The central idea of Calvinism is the sovereignty of God

1. “The one rock upon which Calvinism builds is that of the absolute and unlimited sovereignty of the eternal and self-existent Jehovah” (Ben A. Warburton, *Calvinism*, p. 169).

2. Calvin did not discover the sovereignty of God. He isolated it as idea.

a. His isolation of it is the problem.

b. He exalted the sovereignty of God to the exclusion of other truths of Scripture.

1. “God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass” (*Confession of Faith*, Chapter III).

2. “By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished” (Ibid.).

IV. The Five Basic Tenets of Calvinism

Lesson 2: Total Hereditary Depravity

Introduction

1. As with the other four doctrines of Calvinism, the doctrine of Total Hereditary Depravity, also known as the doctrine of “original sin,” is taught by a large number of denominations.
2. The phrase, “Total Hereditary Depravity,” implies three things which Calvinists believe about the nature of all humans at birth.
 - a. They are **depraved**. They are caught up in and guilty of sin.
 - b. They are **wholly** or **totally** depraved. Nothing about them is good.

I. Total Hereditary Depravity Expressed

A. The Westminster Confession of Faith.

“They (Adam and Eve, GT) being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.” (Chapter VI)

B. The Philadelphia Confession of Faith, the first creed adopted by the Baptist churches in the United States.

II. Proof Texts Used to Support Total Hereditary Depravity

A. Genesis 6:5.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

1. The argument: Every intent of man's heart was evil continually, therefore, all men were born totally depraved.
2. In the context, Noah was a "just man, perfect in his generations." (v. 9)

Gen 6:9 These are the generations of Noah: Noah was a just man and perfect in his

b. The mother could have conceived in sin but it does not logically follow, neither does it state that the child inherits that sin.

3. David's parents were simply like all other men and women—sinners themselves who lived in a world of sin.

C. Psalm 53:1-3.

Psa 53:1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. **Psa 53:2** God looked down from heaven upon the children of men, to see if there

c. These have “turned aside” to sin (v. 3). They were not born in it.

d. These have “become corrupt” (v. 3). They were not born that way.

D. Psalm 58:3.

Psa 58:1 Michtam of David. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? Psa 58:2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking

lies. Psa 58:4 Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Psa 58:5 Which will not hearken to the voice of charmers, charming never so wisely. Psa 58:6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. Psa 58:7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. Psa 58:8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Psa 58:9 Before your pots can feel the thorns, he shall take them

away as with a whirlwind, both living, and in his wrath. Psa 58:10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. Psa 58:11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

1. The argument: “The wicked are estranged (from God) from the womb.”
2. Note the use of the phrase “go astray.” They are not born wicked.
3. Babies are not under consideration in this passage.
 - a. “Speaking lies” indicates age.

3. The passage is simply stating that both Jews and Gentiles are guilty of sinning against God.

4. Note verse 12: "They have all turned aside." One cannot turn aside from that which he was not on in the first place.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

F. Romans 5:12-21.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Rom 5:13** (For until the law sin was

justification. Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom 5:20 Moreover the law entered, that the offence might abound. But where sin

abounded, grace did much more abound: Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

1. The argument: The guilt of the sin of Adam, and thus depravity, has been passed unto all people.

2. While this is a difficult passage, there are two important things to remember which help us understand this text in its context.

a. “All sinned.” (v. 12; cf. Rom. 3:23) People are subject to death because of their own sin.

Rom 3:23 For all have sinned,

and broad is the way, that leadeth to destruction, and many there be which go in thereat: Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

3. The **penalty** is inherent, not the **guilt**.

J. 2 Corinthians 7:1.

2Co 7:1 Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit; perfecting holiness in the fear of God.

1. The argument: Both flesh and spirit are defiled.

2. The answer: The text is addressing **Christians** telling them to cleanse themselves of all defilements of both flesh and spirit (Giving, by the way, the Calvinist doctrine of Perseverance of the Saints great difficulty).

III. Consequences of the Doctrine of Total Hereditary Depravity

A. No unregenerate person can do good.

1. Every act of a non-Christian is sinful.

2. Even if a non-Christian helps an accident victim or the needy, he still sins, Calvinists say, because he does it with the wrong motive. It is impossible for

him to have any right motives because he is totally depraved.

B. An individual's salvation lies entirely at the discretion of God. Nothing a person does affects his salvation.

C. God must take direct miraculous action to save a person's soul. Thus, the false concept of the direct operation of the Holy Spirit in the conversion of the sinner necessarily arises from the principle of Total Hereditary Depravity.

IV. Scriptural Objections to Total Hereditary Depravity

A. Exodus 32:31-33.

Exo 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Exo 32:32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. Exo 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

1. Moses asked God to let him receive the punishment for the people's sins so that they could be spared.
2. In His answer, God lets all know that it is the ones who sin, not the ones born in sin, whose

names are removed from the book of life.

B. Deuteronomy 1:34-39. The Israelites could not enter the promised land because of sin but their children could.

Deu 1:34 And the LORD heard the voice of your words, and was wroth, and sware, saying, **Deu 1:35** Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, **Deu 1:36** Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the

LORD. Deu 1:37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. Deu 1:38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Deu 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

C. Ecclesiastes 7:29. God made man upright. He is not depraved

when born. Rather, he is without sin.

Ecc 7:29 I discovered that God created people to be upright, but they have each turned to follow their own downward path." NLT

D. Isaiah 59:1-8.

Isa 59:1 Listen! The LORD is not too weak to save you, and he is not becoming deaf. He can hear you when you call.

Isa 59:2 But there is a problem—your sins have cut you off from God. Because of your sin, he has turned away and will not listen anymore.

Isa 59:3 Your hands are the hands of murderers, and your

fingers are filthy with sin. Your mouth is full of lies, and your lips are tainted with corruption. Isa 59:4 No one cares about being fair and honest. Their lawsuits are based on lies. They spend their time plotting evil deeds and then doing them. Isa 59:5 They spend their time and energy spinning evil plans that end up in deadly actions. Isa 59:6 They cheat and shortchange everyone. Nothing they do is productive; all their activity is filled with sin. Violence is their trademark. Isa 59:7 Their feet run to do evil, and they rush to commit murder. They think only about sinning. Wherever they go, misery and destruction follow

them. Isa 59:8 They do not know what true peace is or what it means to be just and good. They continually do wrong, and those who follow them cannot experience a moment's peace.

1. **Your** sins and iniquities, not someone else's, separate you from God.

2. Verses three through eight list some specific sins—murder, lying, acting violently, running toward evil, etc. Could a newborn baby have done these things?

E. **Ezekiel 18:5-20.**

Eze 18:5 "Suppose a certain man is just and does what is

lawful and right, Eze 18:6 and he has not feasted in the mountains before Israel's idols or worshiped them. And suppose he does not commit adultery or have intercourse with a woman during her menstrual period. Eze 18:7 Suppose he is a merciful creditor, not keeping the items given in pledge by poor debtors, and does not rob the poor but instead gives food to the hungry and provides clothes for people in need. Eze 18:8 And suppose he grants loans without interest, stays away from injustice, is honest and fair when judging others, Eze 18:9 and faithfully obeys my laws and regulations. Anyone who does these things

is just and will surely live, says the Sovereign LORD. Eze 18:10 "But suppose that man has a son who grows up to be a robber or murderer and refuses (i.e. he has free-will) to do what is right. Eze 18:11 And suppose that son does all the evil things his father would never do—worships idols on the mountains, commits adultery, Eze 18:12 oppresses the poor and helpless, steals from debtors by refusing to let them redeem what they have given in pledge, worships idols and takes part in loathsome practices, Eze 18:13 and lends money at interest. Should such a sinful person live? No! He must die and must take full blame (he can't take

FULL BLAME if God made him to do it...God has to take PART OF THE BLAME). Eze 18:14 "But suppose that sinful son, in turn, has a son who sees his father's wickedness but decides (has free-will) against that kind of life. Eze 18:15 Suppose this son refuses (he has free-will both to do good and bad) to worship idols on the mountains, does not commit adultery, Eze 18:16 and does not exploit the poor, but instead is fair to debtors and does not rob them. And suppose this son feeds the hungry, provides clothes for the needy, Eze 18:17 helps the poor, does not lend money at interest, and obeys all my regulations and laws. Such a

person will not die because of his father's sins; he will surely live. Eze 18:18 But the father will die for the many sins he committed—for being cruel and robbing close relatives, doing what was clearly wrong among his people. Eze 18:19 " 'What?' you ask. 'Doesn't the child pay for the parent's sins?' No! For if the child does what is right and keeps my laws, that child will surely live. Eze 18:20 The one who sins is the one who dies. The child will not be punished for the parent's sins, and the parent will not be punished for the child's sins. Righteous people will be rewarded for their own goodness, and wicked people will be punished for their own

wickedness. Eze 18:21 But if wicked people turn away from all their sins (they have free-will to change from bad to good) and begin to obey my laws and do what is just and right, they will surely live and not die. Eze 18:22 All their past sins will be forgotten, and they will live because of the righteous things they have done. Eze 18:23 "Do you think, asks the Sovereign LORD, that I like to see wicked people die? Of course not! I only want them to turn from their wicked ways and live." Eze 18:24 However, if righteous people turn to sinful ways (they have free-will to turn from good to bad) and start acting like other sinners, should they be

allowed to live? No, of course not! All their previous goodness will be forgotten, and they will die for their sins. Eze 18:25 "Yet you say, 'The Lord isn't being just!' Listen to me, O people of Israel (CALVINISTS). Am I the one who is unjust, or is it you? (YOU CALVINISTS) Eze 18:26 When righteous people (there is such a thing as RIGHTEOUS PEOPLE, not everyone is DEPRAVED like what the Calvinists are teaching contrary to the biblical declarations) turn from being good and start doing sinful things, they will die for it. Yes, they will die because of their sinful deeds. Eze 18:27 And if wicked people turn away from their

wickedness, obey the law, and do what is just and right, they will save their lives (people can save their lives by turning to God for help to live a righteous life). Eze 18:28 They will live, because after thinking it over, they decided to turn from their sins. Such people will not die. Eze 18:29 And yet the people of Israel (CALVINISTS) keep saying, 'The Lord is unjust!' O people of Israel (CALVINISTS), it is you who are unjust, not I. Eze 18:30 "Therefore, I will judge each of you, O people of Israel (CALVINISTS), according to your actions (not according to some secret decree made before the foundation of the world), says the Sovereign LORD. Turn (everyone has free-

will) from your sins! Don't let them destroy you! (implying that people have the power to STOP THEMSELVES FROM GOING TO HELL) Eze 18:31 Put all your rebellion behind you, and get for yourselves a new heart and a new spirit. For why should you die, O people of Israel (CALVINISTS)? Eze 18:32 I don't want you to die, (implying no secret decree made before the foundation of the world reprobating people) says the Sovereign LORD. Turn back and live!

1. A righteous son is not guilty of his wicked father's sins and a righteous father is not guilty of the sins of his wicked son.

2. The conclusion in verse 20 is too obvious to miss: "The soul who sins shall die."

F. Matthew 18:1-5.

Mat 18:1 About that time the disciples came to Jesus and asked, "Which of us is greatest in the Kingdom of Heaven?"

Mat 18:2 Jesus called a small child over to him and put the child among them. Mat 18:3

Then he said, "I assure you, unless you turn from your sins and become as little children,

you will never get into the Kingdom of Heaven. Mat 18:4

Therefore, anyone who becomes as humble as this little child is the greatest in the Kingdom of Heaven. Mat 18:5

G. Romans 7:9-11.

Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. Rom 7:10 And the commandment, which was ordained to life, I found to be unto death. Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

1. Rather than being born spiritually dead, the apostle Paul was born spiritually alive.

2. We become spiritually dead because of our own sins not sins we inherit from our ancestors.

a. Death came to all because all sinned. (Rom. 5:12)

Rom 5:12 When Adam sinned, sin entered the entire human race. Adam's sin brought death, so death spread to everyone, for everyone sinned.

b. You become “dead through your trespasses.” (Col. 2:13)

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

H. 1Corinthians 14:20.

1Co 14:20 Dear brothers and sisters, don't be childish in your understanding of these things. Be innocent as babies when it comes to evil, but be

mature and wise in understanding matters of this kind.

1. “In malice be babes.”
2. If babes are totally depraved, why would the apostle Paul encourage anyone to be like them?

I. 1 John 3:4.

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1. Those who believe in inherited sin do not even understand the very nature of sin.

Lesson Three:

Unconditional Election

Introduction

1. The second doctrine of Calvinism, Unconditional Election, is based on the first, Total Hereditary Depravity.

a. Since, they say, mankind is totally depraved and cannot respond in faithful obedience to the invitation of Jesus—people cannot choose for themselves to obey or disobey God—then God had to choose for mankind.

b. Unconditional Election states that God chose some to obey and some to disobey.

2. Unconditional Election is the belief that God, with no regard to the will of man, made an eternal

I. Unconditional Election Expressed

A. The Westminster Confession of Faith.

“God has predestined and foreordained some men and angels to everlasting life out of His free grace and love without any foresight of faith or works in man or perseverance in either of them, and others are foreordained to everlasting death and the number of either is so certain and definite that it cannot be increased or diminished.”
(Chap. Ill, art. 3,4 &5; Chap. X, art. 2)

B. The Confession of Faith of the Presbyterian Church, U.S.A.

“God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass ... By the decree of God, for the manifestation of his glory, some men and angels are predestined unto life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite it cannot be either increased or diminished.”
(Chap. III)

C. The Baptist Confession of Faith of 1689.

“Those of mankind who are predestinated unto Life, God, before the foundation of the world was laid, according to His eternal and immutable Purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ to everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto.”

D. Calvin's Institutes.

“All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that

1. Predestination refers to Jehovah's creation of man and His determination beforehand of the conditions through which man might live with Him eternally.

2. It concerns the Father's predetermination that all people who meet His conditions would live eternally in heaven and all who refuse submission to those conditions would suffer eternal damnation.

III. Proof Texts Used to Support Unconditional Election

A. Acts 4:28.

Act 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and

2. One must ask, "What was 'determined before?'" The answer is the death of Jesus.

3. Jesus' death had been prophesied as part of God's plan to save mankind. (Luke 22:21, 22; Acts 2:22, 23)

Luk 22:21 "But here at this table, sitting among us as a friend, is the man who will betray me. **Luk 22:22** For I, the Son of Man, must die since it is part of God's plan. But how terrible it will be for my betrayer!"

Act 2:22 "People of Israel, listen! God publicly endorsed Jesus of Nazareth by doing wonderful miracles, wonders, and signs through him, as you

2. Under consideration in this passage are:

a. “Those who love God” (v. 28), not just a few who God loves.

b. “Those who are called according to His purpose.” (v. 28)

1) One is not called by a still small voice or by a direct operation of the Holy Spirit but by the gospel. (2 Thes. 2:14)

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2) Those who hear, believe, and respond in obedience are referred to as being “called.” (Gal. 1:6; Heb. 9:15; 1 Pet. 2:9)

Gal 1:6 I marvel that ye are so soon removed from him that

called you into the grace of Christ unto another gospel:

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

D. 1 Corinthians 2:7.

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

- 1. The argument: The predestination of God elected certain individuals to salvation.**
- 2. The context shows clearly that it is God's plan of redemption that was ordained (predetermined) before the ages.**
- 3. The wisdom and power of God in reference to salvation are revealed in the gospel. (Rom. 1:16)**

Rom 1:16 For I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

a. In times past it had been a mystery, i.e., not fully revealed. Even the prophets and princes of this world did not understand it. (Note vv. 8-10)

1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1Co 2:10 But God hath

revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

b. Now it is revealed as the wisdom of God. (Eph. 3:3, 4)

Eph 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, **Eph 3:4** Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

E. Ephesians 1:4,5,11.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: **Eph**

1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

1. The argument: Certain individuals are predestinated and others are not and that if one was not one of those predestinated, he is eternally damned and there is nothing he can do about it.

2. In reality, it is a particular **group** or **class** of people that God chose before He made the world.

IV. Scriptural Objections to Unconditional Election

A. God has given mankind freedom of choice.

1. God gave Adam and Eve the freedom of choice. (Gen. 2:16-17)

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

a. Their choice was plain—obey and live or disobey and die.

b. Their choice was made through and by their own will having been influenced by Satan.

c. Who is willing to say that since God foreknew the outcome that He forced or ordained Adam and Eve to sin? (James 1:13-14)

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: **Jas 1:14** But every man is tempted, when he is drawn away of his own lust, and enticed.

2. Mankind today still has freedom of choice. (Josh. 24:15)

Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the

flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

a. People can choose today whether or not they will serve God. (Rev. 22:17)

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

b. Both the Psalmist (Psa. 119:30) and Mary, the sister of Martha (Luke 10:42), are examples of this principle.

Psa 119:30 I have chosen the way of truth: thy judgments

have I laid before me.

Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

B. God is impartial—no respecter of persons. (2 Chron. 19:7; Acts 10:34-35; Rom. 2:11; 1 Pet. 1:17)

2Ch 19:6 and he gave them these instructions: "Always think carefully before pronouncing judgment. Remember that you do not judge to please people but to please the LORD. He will be with you when you render the verdict in each case that comes before you. **2Ch 19:7**

Fear the LORD and judge with care, for the LORD our God does not tolerate perverted justice, partiality, or the taking of bribes."

Act 10:34 Then Peter replied, "I see very clearly that God doesn't show partiality. Act 10:35 In every nation he accepts those who fear him and do what is right.

Rom 2:11 For God does not show favoritism.

1Pe 1:17 And remember that the heavenly Father to whom you pray has no favorites when he judges. He will judge or reward you according to what you do. So you must live in

reverent fear of him during your time as foreigners here on earth.

1. If Unconditional Election is true then God has indiscriminately condemned those who will be eternally damned while favoring those who are of His elect.

2. Calvinists who insist that since God is sovereign and can arbitrarily choose who to save do not realize that if God were to do that He would violate His own nature for He is also just. (Psa. 89:14)

Psa 89:14 Your throne is founded on two strong pillars—righteousness and justice. Unfailing love and truth walk before you as attendants.

3. God has not exempted anyone from the opportunity to obtain eternal life. (1 Tim. 2:4; 2 Pet. 3:9).

1Ti 2:1 I urge you, first of all, to pray for all people. As you make your requests, plead for God's mercy upon them, and give thanks. 1Ti 2:2 Pray this way for kings and all others who are in authority, so that we can live in peace and quietness, in godliness and dignity. 1Ti 2:3 This is good and pleases God our Savior, 1Ti 2:4 for he wants everyone to be saved and to understand the truth. 1Ti 2:5 For there is only one God and one Mediator who can reconcile God and people. He is the man Christ Jesus. 1Ti 2:6 He gave

his life to purchase freedom for everyone. This is the message that God gave to the world at the proper time.

2Pe 3:9 The Lord isn't really being slow about his promise to return, as some people think. No, he is being patient for your sake. He does not want anyone to perish, so he is giving more time for everyone to repent.

C. Salvation is not wholly dependent on God.

1. The origin of salvation is utterly dependent on Him. (Eph. 2:4-10)

Eph 2:4 But God is so rich in mercy, and he loved us so very

much, Eph 2:5 that even while we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God's special favor that you have been saved!) Eph 2:6 For he raised us from the dead along with Christ, and we are seated with him in the heavenly realms—all because we are one with Christ Jesus. Eph 2:7 And so God can always point to us as examples of the incredible wealth of his favor and kindness toward us, as shown in all he has done for us through Christ Jesus. Eph 2:8 God saved you by his special favor when you believed. And you can't take credit for this; it is a gift from God. Eph 2:9 Salvation is not

a reward for the good things we have done, so none of us can boast about it. Eph 2:10 For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago.

2. The reception of salvation is dependent on man. (Rev. 22:17; Phil. 2:12)

Rev 22:17 The Spirit and the bride say, "Come." Let each one who hears them say, "Come." Let the thirsty ones come—anyone who wants to. Let them come and drink the water of life without charge.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

a. The reception of salvation comes through meeting the conditions God has provided through His grace.

b. God placed on man the responsibility of obtaining the salvation which He foreordained or predestinated.

1) God foreordained the gospel (1 Cor. 2:7-8; 2 Tim. 1:9-10) but man must obey it in order to receive the benefits of it. (1 Pet. 4:17)

1Co 2:7 No, the wisdom we speak of is the secret wisdom of God, which was hidden in former times, though he made it for our benefit before the world began. 1Co 2:8 But the rulers of this world have not understood it; if they had, they would never have crucified our glorious Lord.

2Ti 1:9 It is God who saved us and chose us to live a holy life. He did this not because we deserved it, but because that was his plan long before the world began—to show his love and kindness to us through Christ Jesus. 2Ti 1:10 And now he has made all of this plain to us by the coming of

Christ Jesus, our Savior, who broke the power of death and showed us the way to everlasting life through the Good News. 2Ti 1:11 And God chose me to be a preacher, an apostle, and a teacher of this Good News.

1Pe 4:17 For the time has come for judgment, and it must begin first among God's own children. And if even we Christians must be judged, what terrible fate awaits those who have never believed God's Good News?

2) God predestinated that Christ should die for man (1 Pet.

1:20; Rev. 13:8), but man must obey Him to receive His blessings. (Heb. 5:9)

1Pe 1:20 God chose him for this purpose long before the world began, but now in these final days, he was sent to the earth for all to see. And he did this for you.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

to the riches of his grace;

Gal 3:26 For ye are all the children of God by faith in Christ Jesus. **Gal 3:27** For as many of you as have been baptized into Christ have put on Christ.

4) The church was predestinated (Eph. 3:9-11) but one must be baptized into it to be a part of it. (1 Cor. 12:13).

Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: **Eph 3:10** To the intent that now unto the principalities and powers in heavenly places

might be known by the church
the manifold wisdom of God,
Eph 3:11 According to the
eternal purpose which he
purposed in Christ Jesus our
Lord:

1Co 12:13 For by one Spirit
are we all baptized into one
body, whether we be Jews or
Gentiles, whether we be bond
or free; and have been all
made to drink into one Spirit.

D. God wants all persons saved.
(1 Tim. 2:3,4; 2 Pet. 3:9) He has
not arbitrarily doomed
any individual without giving him
a chance at eternal life.

1Ti 2:3 For this is good and
acceptable in the sight of God

our Saviour; 1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

E. Unconditional Election nullifies the great commission. (Matt. 28:18-20; Mark 16:15-16)

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Mat 28:19 Go ye therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mar 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mar 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1. Nothing could be more foolish than to preach the gospel to all if only people whom God arbitrarily chooses are able to understand it.

F. Unconditional Election nullifies the universal invitation of Christ. (Matt. 11:28-30; Rev. 22:17)

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Mat 11:30 For my yoke is easy, and my burden is light.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Lord Jesus Christ.

b. God will render judgment on all in the final day based on what they have done. The righteous will have life. The wicked will face the second death. Each person, not the predestination of God, determines what his/her destiny will be. (Rom. 2:3-11)

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth

Lesson Four: Limited Atonement

Introduction

1. The third basic tenet of Calvinism is that Christ died only for the ones God had unconditionally chosen to save.
2. The doctrine of Limited Atonement is a natural outgrowth of the doctrine of Unconditional Election coupled with the idea that everything God does has purpose. (See Isaiah 55:11)

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in

- b. Examining the proof texts used to support it.
- c. Citing Scriptural objections to it.

I. Limited Atonement Expressed

A. David N. Steele and Curtis C. Thomas.

“Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary sacrifice of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people,

Christ's redemption secured everything necessary for their salvation, including faith, which united them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation." (*The Five Points of Calvinism, Defined, Defended, Documented*, p. 17)

B. The Westminster Shorter Catechism.

“ Ques. 17. Into what estate did the fall bring mankind?

“ Ans. The fall brought mankind into an estate of sin and misery.

“ Ques. 18. Wherin consists the sinfulness of that estate whereinto man fell?

“ *Ans.* God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

“ *Ques. 21.* Who is the Redeemer of God’s elect?

“ *Ans.* The only Redeemer of God’s elect is the Lord Jesus Christ, ...” (*The Westminster Shorter Catechism*, via. *The Protestant Faith*, p. 280)

II. Proof Texts Used to Support Limited Atonement

A. John 10:15.

fold” into “sheep” of the fold or from “goats” to “sheep.” (See Matthew 25:31-46)

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Mat 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: Mat 25:33 And he shall set the sheep on his right hand, but the goats on the left. Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Mat

25:35 For I was an hungred,
and ye gave me meat: I was
thirsty, and ye gave me drink: I
was a stranger, and ye took me
in: Mat 25:36 Naked, and ye
clothed me: I was sick, and ye
visited me: I was in prison,
and ye came unto me. Mat
25:37 Then shall the righteous
answer him, saying, Lord,
when saw we thee an hungred,
and fed thee? or thirsty, and
gave thee drink? Mat
25:38 When saw we thee a
stranger, and took thee in? or
naked, and clothed thee? Mat
25:39 Or when saw we thee
sick, or in prison, and came
unto thee? Mat 25:40 And
the King shall answer and say
unto them, Verily I say unto
you, Inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto me. Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Mat 25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Mat 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Mat 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister

unto thee? Mat 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. Mat 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

3. Examples of those who had changed from “goats” to “sheep.”

a. The Corinthians. (1 Cor. 6:9-11)

1Co 6:9 Don't you know that those who do wrong will have no share in the Kingdom of God? Don't fool yourselves. Those who indulge in sexual sin, who are idol worshipers,

adulterers, male prostitutes, homosexuals, 1 Co 6:10 thieves, greedy people, drunkards, abusers, and swindlers—none of these will have a share in the Kingdom of God. 1 Co 6:11 There was a time when some of you were just like that, but now your sins have been washed away, and you have been set apart for God. You have been made right with God because of what the Lord Jesus Christ and the Spirit of our God have done for you.

b. The apostle Paul. (1 Tim. 1:13-14)

1Ti 1:13 even though I used to scoff at the name of Christ. I

hunted down his people, harming them in every way I could. But God had mercy on me because I did it in ignorance and unbelief. 1Ti 1:14 Oh, how kind and gracious the Lord was! He filled me completely with faith and the love of Christ Jesus.

B. Acts 20:28 and Ephesians 5:25

Act 20:28 "And now beware! Be sure that you feed and shepherd God's flock—his church, purchased with his blood—over whom the Holy Spirit has appointed you as elders.

Eph 5:25 And you husbands

come—anyone who wants to. Let them come and drink the water of life without charge.

3. The church consists of:

a. All who obey Jesus (Heb. 5:8-9). It is not limited to just those who Calvinists say are elected to salvation.

Heb 5:8 So even though Jesus was God's Son, he learned obedience from the things he suffered. Heb 5:9 In this way, God qualified him as a perfect High Priest, and he became the source of eternal salvation for all those who obey him.

b. Those who do the will of the Father. (Matt. 7:21)

Mat 7:21 "Not all people who sound religious are really

godly. They may refer to me as 'Lord,' but they still won't enter the Kingdom of Heaven. The decisive issue is whether they obey my Father in heaven.

c. All who are saved (Acts 2:47). Though not all will be saved, those who “gladly receive” the word are added by the Lord to His church. (Acts 2:41,47)

Act 2:47 all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved.

Act 2:41 Those who believed what Peter said were baptized and added to the church—about three thousand in all.

mentioning the fact that the younger was selected instead of the older; for even the most dogmatic predestinarian would not say that the oldest son is the natural heir of salvation and all the other sons reprobates. The fact is that the selection of Jacob was the selection of a people rather than an individual. Had it been the election to salvation, then the nations descending from Jacob were all elected to salvation, and Esau's descendants were all lost" (Robertson L. Whiteside, *A New Commentary on Paul Letter to the Saints at Rome*, p. 199).

III. Scriptural Objections to Limited Atonement

A. The gospel is for all. (Matt. 28:18-20; Mark 16:15-16)

Mat 28:18 Jesus came and told his disciples, "I have been given complete authority in heaven and on earth. **Mat 28:19** Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. **Mat 28:20** Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age."

Mar 16:15 And then he told them, "Go into all the world and preach the Good News to everyone, everywhere. **Mar 16:16** Anyone who believes

Lesson Five: Irresistible Grace

Introduction

1. The fourth basic doctrine of Calvinism is Irresistible Grace. It is also called Efficacious Grace or Invincible Grace.

2. Irresistible Grace is the idea that the elect, those who Calvinists believe have been unconditionally elected to eternal life, cannot resist the grace of God and heaven's determination to save them.

a. As those elected to damnation can do nothing about it, those who are elected to salvation can do nothing to resist.

b. The grace of God overwhelms them in such a way that even if

appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace" (Chap. X, Sect. 1).

**B. David N. Steele and
Curtis C. Thomas.**

special call is not made to all sinners but is issued to the elect only! The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ. It is for this reason that Calvinists speak of the Spirit's call and of God's grace in saving sinners as being 'efficacious,' 'invincible,' or 'irresistible.' For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ!" (David N. Steele, Curtis C. Thomas, *op. cit.*, pp. 48-49).

II. Proof Texts Used to Support Irresistible Grace

A. Acts 16:14.

after the Spirit. Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. Rom

appeared to all men,

b. Each person is accountable for his response to the gospel. (John 12:47-48)

Joh 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. Joh 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

c. Those who reject the teachings of Jesus are held responsible. (John 5:24; 8:24)

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him

1. All people are called by the gospel. (2 Thes. 2:14)

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2. The Bible does not say that people are called by some still, small voice or by a direct operation of the Holy Spirit on them.

3. The Holy Spirit in the conviction and conversion of the sinner does not work apart from the word. (Rom. 1:16)

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first,

b. Acts 16:31. Belief then salvation.

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

c. Mark 16:16. Belief, baptism, then salvation.

Mar 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

d. Hebrews 11:6. One cannot be saved without faith, thus making it a condition of salvation and causing it to have to precede the salvation of one's soul.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must

Lesson Six: Perseverance of the Saints

Introduction

1. The fifth and final tenet of Calvinism, Perseverance of the Saints, is also referred to as the doctrine of “once saved always saved;” “the impossibility of apostasy;” “the security of the believer;” and “once in grace always in grace.”

2. This doctrine results from the tenets which precede it.

a. “This doctrine does not stand alone but is a necessary part of the Calvinistic system of theology. The doctrines of Election and Efficacious Grace logically imply the certain salvation of those who

grace; from all which ariseth, also, the certainty and infallibility thereof.” (Chap. XIX, Sect. 1)

B. David N. Steele and Curtis C. Thomas.

“The elect are not only redeemed by Christ and renewed by the Spirit; they are also *kept* in faith by the almighty power of God. All those who are spiritually united to Christ through regeneration are eternally secure in Him. Nothing can separate them from the eternal and unchangeable love of God. They have been predestinated unto eternal glory and are therefore assured of heaven.

“All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit, from idolatry to murder, will not make his soul in any more danger. ... The way a man lives has nothing whatever to do with the salvation of his soul.” (*Do a Christian's Sins Damn His Soul?*)

II. The Calvinistic Doctrine of Imputation

D. The word “impute” is found some 7 times in the King James Version of the New Testament. (Rom. 4:6, 8, 11, 22, 23, 24; 2 Cor. 5:19; Gal. 3:6).

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not

circumcised; that
righteousness might be
imputed unto them also:

Rom 4:22 And therefore it was
imputed to him for
righteousness. Rom 4:23 Now
it was not written for his sake
alone, that it was imputed to
him; Rom 4:24 But for us also,
to whom it shall be imputed, if
we believe on him that raised
up Jesus our Lord from the
dead;

2Co 5:19 To wit, that God was
in Christ, reconciling the world
unto himself, not imputing
their trespasses unto them;
and hath committed unto us
the word of reconciliation.

man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1. A sinner becomes righteous by pardon made possible by the atoning death of Jesus, not by imputation of His perfect life. (Matt. 26:28; Rom. 5:8-9)

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. **Rom 5:9** Much more then, being now justified by his blood, we shall be saved from

us from all sin. 1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

III. Proof Texts Used to Support the Perseverance of the Saints

A. John 3:16, 36 and 5:24.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. The answer.

a. Eternal life is used in two senses in the Scriptures.

1) The life Christians now possess. (1 John 5:11-13).

1Jn 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 1Jn 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 1Jn 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

2) Something for which the Christian hopes (Titus 1:2) and

will receive “in the age to come.”
(Mark 10:29-30)

Tit 1:2 In hope of eternal life,
which God, that cannot lie,
promised before the world
began;

Mar 10:29 And Jesus
answered and said, Verily I say
unto you, There is no man that
hath left house, or brethren, or
sisters, or father, or mother, or
wife, or children, or lands, for
my sake, and the gospel's, **Mar**
10:30 But he shall receive an
hundredfold now in this time,
houses, and brethren, and
sisters, and mothers, and
children, and lands, with
persecutions; and in the world
to come eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2Co 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

1) Are all people going to be saved?

2) Even Calvinists do not believe that.

b. The passage is not speaking of the love Christ has for us but of the love we have for Him. (cf. v. 28)

Rom 8:28 And we know that all

Dear children, don't let anyone deceive you about this: When people do what is right, it is because they are righteous, even as Christ is righteous. 1Jn 3:8 But when people keep on sinning, it shows they belong to the Devil, who has been sinning since the beginning. But the Son of God came to destroy these works of the Devil. 1Jn 3:9 Those who have been born into God's family do not sin, because God's life is in them. So they can't keep on sinning, because they have been born of God.

1. The argument: One who is born of God cannot sin, i.e., it is impossible for the child of God to sin. If he cannot sin, he cannot be

accept the truth. 1Jn 1:9 But if we confess our sins to him, he is faithful and just to forgive us and to cleanse us from every wrong. 1Jn 1:10 If we claim we have not sinned, we are calling God a liar and showing that his word has no place in our hearts.

1Jn 2:1 My dear children, I am writing this to you so that you will not sin. But if you do sin, there is someone to plead for you before the Father. He is Jesus Christ, the one who pleases God completely. 1Jn 2:2 He is the sacrifice for our sins. He takes away not only our sins but the sins of all the world.

2) In commenting on verses six and nine, Marvin Vincent said, "John does not teach that believers do not sin, but is speaking of a *character*, a *habit*. Throughout the Epistle he deals with the *ideal reality* of life in God, in which the love of God and sin exclude each other as light and darkness." (*Word Studies in the New Testament*, Vol. II, p. 348)

IV. Scriptural Objections to Perseverance of the Saints

A. **Matthew 13:41, 42.** All who are in Christ's kingdom have been born again (John 3:3-5) but some of those in the kingdom who "practice lawlessness" will be gathered out of it.

Mat 13:41 I, the Son of Man, will send my angels, and they will remove from my Kingdom everything that causes sin and all who do evil, **Mat 13:42** and they will throw them into the furnace and burn them. There will be weeping and gnashing of teeth.

Joh 3:3 Jesus replied, "I assure you, unless you are born again, you can never see the Kingdom of God." **Joh 3:4** "What do you mean?" exclaimed Nicodemus. "How can an old man go back into his mother's womb and be born again?" **Joh 3:5** Jesus replied, "The truth is, no one can enter the Kingdom of God without being born of water

and the Spirit.

B. John 15:1-6.

Joh 15:1 "I am the true vine, and my Father is the gardener.

Joh 15:2 He cuts off every branch that doesn't produce fruit, and he prunes the branches that do bear fruit so they will produce even more.

Joh 15:3 You have already been pruned for greater fruitfulness by the message I

have given you. Joh 15:4

Remain in me, and I will remain in you. For a branch

cannot produce fruit if it is severed from the vine, and you cannot be fruitful apart from

me. Joh 15:5 "Yes, I am the vine; you are the branches.

Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing. Joh 15:6
Anyone who parts from me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned.

1. In these verses Jesus warns His disciples to continue to abide in Him.
2. If it is impossible for a Christian not to abide in Christ, then Jesus' warning has no meaning.
3. A Christian who does not repent of failing to abide in Christ can only anticipate destruction in the final day.

C. Acts 8:9-24.

Act 8:9 A man named Simon had been a sorcerer there for many years, claiming to be someone great. **Act 8:10** The Samaritan people, from the least to the greatest, often spoke of him as "the Great One—the Power of God." **Act 8:11** He was very influential because of the magic he performed. **Act 8:12** But now the people believed Philip's message of Good News concerning the Kingdom of God and the name of Jesus Christ. As a result, many men and women were baptized. **Act 8:13** Then Simon himself believed and was baptized. He

began following Philip wherever he went, and he was amazed by the great miracles and signs Philip performed. Act 8:14 When the apostles back in Jerusalem heard that the people of Samaria had accepted God's message, they sent Peter and John there. Act 8:15 As soon as they arrived, they prayed for these new Christians to receive the Holy Spirit. Act 8:16 The Holy Spirit had not yet come upon any of them, for they had only been baptized in the name of the Lord Jesus. Act 8:17 Then Peter and John laid their hands upon these believers, and they received the Holy Spirit. Act 8:18 When Simon saw that the Holy Spirit was

Another inspired man, Peter, told him he would perish with his money.

a. Simon, though a child of God, had sins that needed to be forgiven or he would perish, (v. 20)

b. Simon had fallen from grace.

D. Romans 8:12, 13.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

1. This passage is directed toward “brethren.” (v. 12)

F. Romans 14:15 and 1 Corinthians 8:11.

Rom 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

1Co 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

1. Both of these passages warn Christians not to cause their brethren to sin in matters of judgment.
2. Those “for whom Christ died,” Calvinists would call them the

H. Galatians 5:2-4.

Gal 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Gal 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

1. This passage is definitely directed toward Christians (cf. Gal. 3:26), children of God.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

I. 1 Timothy 4:1.

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1. This passage states that some Christians “will depart from the faith.”
2. Such a departure would cause them to be lost.
3. In verse 16, Timothy is told if he, as a child of God, would be saved he would have to “continue in” the doctrine of Christ.

1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save

5:20 you can be sure that the one who brings that person back will save that sinner from death and bring about the forgiveness of many sins.

Gal 6:1 Dear brothers and sisters, if another Christian is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself.

M. 2 Peter 2:1.

2Pe 2:1 But there were also false prophets in Israel, just as there will be false teachers among you. They will cleverly teach their destructive

immoral, and those who practice witchcraft, and idol worshipers, and all liars—their doom is in the lake that burns with fire and sulfur. This is the second death."

N. 2 Peter 3:17. Christians can fall from "steadfastness" and be led away "with the error of the wicked."

2Pe 3:17 I am warning you ahead of time, dear friends, so that you can watch out and not be carried away by the errors of these wicked people. I don't want you to lose your own secure footing.

O. Revelation 3:5.

Rev 3:5 All who are victorious will be clothed in white. I will never erase their names from the Book of Life, but I will announce before my Father and his angels that they are mine.

1. All Christians have their names written in the book of life. (Rev. 20:15)

Rev 20:15 And anyone whose name was not found recorded in the Book of Life was thrown into the lake of fire.

2. Those names can be removed if they do not live faithfully. (Rev. 3:5; 22:19)

Rev 3:5 All who are victorious will be clothed in white. I will never erase their names from

the Book of Life, but I will announce before my Father and his angels that they are mine.

Rev 22:19 And if anyone removes any of the words of this prophetic book, God will remove that person's share in the tree of life and in the holy city that are described in this book.

Conclusion

1. The Bible teaches that the believer is secure in his salvation in the hand of God as long as he remains faithful to the will of God and loyal to Christ. (2 Tim. 4:7-8)

2Ti 4:7 I have fought a good fight, I have finished the race, and I have remained faithful.

2Ti 4:8 And now the prize awaits me—the crown of righteousness that the Lord, the righteous Judge, will give me on that great day of his return. And the prize is not just for me but for all who eagerly look forward to his glorious return.

2. The word of God also teaches that a child of God can voluntarily, by his sins, separate himself from God and Christ and be lost.

3. If the child of God becomes unfaithful and does not repent, the “wages of sin,” death (Rom. 6:23), await him even though he

had once been in fellowship with God.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.

4. The Perseverance of the Saints, or “once saved always saved,” like the four tenets of Calvinism which precede it, is a false doctrine that must be rejected.

The Fall of Calvinism

The five tenets of Calvinism are so tightly and logically knit together that if you accept one, you must accept them all.

T-U-L-I-P

- Total Hereditary Depravity
 - Unconditional Election
 - Limited Atonement
 - Irresistible Grace
 - Perseverance of the Saints
-
- The child of God can fall from grace (Galatians 5:4; Hebrews 6:4-6; Acts 8:9-24). The Perseverance of the Saints is not a valid doctrine.

Gal 5:3 I'll say it again. If you are trying to find favor with God by being circumcised, you must obey all of the regulations in the whole law of Moses. **Gal 5:4** For if you are

trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace.

Heb 6:4 For it is impossible to renew to repentance those who were once enlightened, who tasted the heavenly gift, became companions with the Holy Spirit, Heb 6:5 tasted God's good word and the powers of the coming age, Heb 6:6 and who have fallen away, because, to their own harm, they are recrucifying the Son of God and holding Him up to contempt. Heb 6:7 For ground that has drunk the rain that has often fallen on it, and that produces vegetation useful to

8:12 But when they believed Philip, as he proclaimed the good news about the kingdom of God and the name of Jesus Christ, both men and women were baptized. Act 8:13 Then even Simon himself believed. And after he was baptized, he went around constantly with Philip and was astounded as he observed the signs and great miracles that were being performed. Act 8:14 When the apostles who were at Jerusalem heard that Samaria had welcomed God's message, they sent Peter and John to them. Act 8:15 After they went down there, they prayed for them, that they might receive the Holy Spirit. Act 8:16 For He had not yet come down on any

of them; they had only been baptized in the name of the Lord Jesus. Act 8:17 Then Peter and John laid their hands on them, and they received the Holy Spirit. Act 8:18 When Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money, Act 8:19 saying, "Give me this power too, so that anyone I lay hands on may receive the Holy Spirit." Act 8:20 But Peter told him, "May your silver be destroyed with you, because you thought the gift of God could be obtained with money! Act 8:21 You have no part or share in this matter, because your heart is not right before God. Act 8:22 Therefore repent

of this wickedness of yours, and pray to the Lord that the intent of your heart may be forgiven you. Act 8:23 For I see you are poisoned by bitterness and bound by iniquity." Act 8:24 "Please pray to the Lord for me," Simon replied, "so that nothing you have said may happen to me."

Gal 5:3 I'll say it again. If you are trying to find favor with God by being circumcised, you must obey all of the regulations in the whole law of Moses. Gal 5:4 For if you are trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace.

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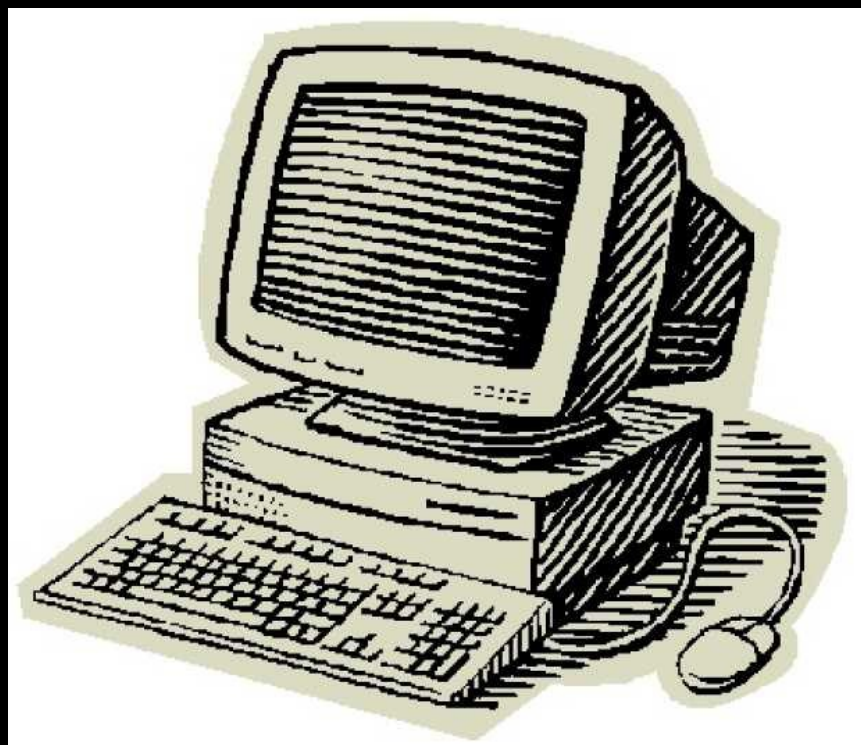
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